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CENTRAL INTELLIGENCE AGENCY

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1. The Normal Daily Activities and Diet of The Kazakhs:

a. The Kazakhs arise between 9:00 and 10:00 a.m. and immediately the womenfolk start the fires and warm some water. Then everyone, including the women and children, step out of the "yurt" (a round felt tent with a concial roof) with kettles, pans and pails and proceed to wash themselves as prescribed by their religion. This washing process is called "dareht" and precedes each of the five daily prayers. It consists of the careful washing of their face and neck, the feet and legs up to the knees, the hands and arms up to the elbows and the fore and aft private portions of the body. If the private portions are used between the time of the washing and prayer, they must be rewashed. After everyone in the "aul" (encampment) is properly bathed the "mullah" (elder of the encampment, or clan, who acts as their religious leader) cries out the prayers while facing the west. After the mullah is through, all members of the encampment repeat his prayers.

b. Following the completion of the morning prayers, the Kazakh women return to their yurts and prepare the breakfast. The breakfast consists of strong, salted tea which is taken with, or without, goat's or ewe's cream and had with "chilpek" (flour and water pancakes that are about a half inch thick and six to eight inches wide. They are fried in lamb's fat or cooked in smoldering ashes) or "baursak" (same dough, but formed into rolls which are about an inch thick and cut into lengths of approximately one inch. They are fried in lamb's fat).

c. After breakfast, about 11:00 a.m., the menfolk get onto their horses, make a superficial check of the aul and the cattle and then ride to the nearby auls where they spend the rest of the afternoon talking to the menfolk of these auls. This popular daily activity is called "aul schilap" (the visiting of adjoining encampments) or "kuidruip bargan" (the pleasure of visiting

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outsiders). During these daily visits the men drink salted tea, "kumis" (fermented mare's milk), "iran" (fermented ewe's milk), eat baursak, chilpek, "kurd" (balls of fatty cheese that are dried in the sun and white in color) and "irimshik" (dry yellow crumbs of milk, made by boiling away non-fat milk) and talk. The most common topic of conversation at these visits is their sex life, which they discuss with great frankness. They also exchange items of news and gossip. The Kazakh menfolk usually get back to their aul about 3:00 or 4:00 p.m.

d. In the meantime, their wives and womenfolk have been tidying up the yurt, watching after the cattle, washing clothes, gathering and chopping wood and preparing a soup which is called "kozhe". This soup is made of rice and the previous night's leftover mutton. The women also slaughter the sheep for the evening meal, clean the skins and cut, wash and place the mutton in a "kazan" (an oval cast iron bowl).

e. After the men get home, each one goes to his yurt and has several bowls of kozhe and then rests. At about 6:00 or 7:00 in the evening the men order that the fires under the kazans, containing the evening meal of mutton, be lit. The mutton usually fries for about three hours. While the women cook the evening meal, the menfolk visit with one another and again discuss women and other gossip and news that has been picked up during the day's kuidruip bargan.

f. At about 9:00 or 10:00 p.m., when the evening meal is ready, the menfolk return to their yurts and sit down in a circle, with their legs crossed. They then wash their mouths, faces and hands. This is done by having the younger women and "koichi" (waiters who are usually young boys or poor sheep herders) pass pails of water around and then "oramal" (towels). Then the koichi pass several large platters, either wooden or enamel, of mutton, cut in large pieces, to the men who act as carvers. These men, who volunteer to do the carving, then start to cut the meat, placing the cuts of mutton where others can reach them and at the same time helping themselves to the choice cuts. The others reach out and help themselves with their hands. Prior to taking a bite of mutton it is always dipped into individual bowls of "tuizduik" (very salty hot water). After eating great quantities of mutton each person is served a bowl of "kasyeh" (bouillon) and followed by salted tea, baursak and chilpek.

g. After dinner, everyone leaves the yurt and goes through the religious washing process and prays. After the prayers, all the members of the aul sit around an open fire, for as long as they wish, and then retire to their yurts. If it is a rich aul, having from 20 to 30 yurts, it usually has a "bahktseh" (combination of clown, minstrel and fortune teller), who entertains them after dinner by playing their native tunes on a "dumbra" (a musical instrument resembling the balalaika), tells humorous tales, sings of their national heroes and their victories, and tells fortunes. The bahktsen also entertains the menfolk between the time that they return to their aul and dinner time.

2. Kazakh Dwellings and Furnishings: The Kazakhs live in yurts all the year around. /For a detailed description of a yurt and its interior [redacted] Yurts 50X1 belonging to the wealthier Kazakh families are generally carpeted with fine Khotan rugs, and they also hang rugs on the insides of yurts for purposes of decoration. Since they eat with their hands, they have no eating utensils. Their cooking utensils are comprised of a large kazan, miscellaneous enamel pots and pans and wooden spoons, bowls, etc.

3. Holidays, Customs and Special Events: The biggest Kazakh "toy" (festivity) is "kurmanayt", which occurs in September. I don't know the significance of this special event. At this time a whole week is devoted to drinking, eating, horse racing and other pleasures and gaieties. The only other toy that I can recall is "az", which is an individual families festivity over any and all anniversaries, such as birthdays, weddings and deaths. /For more information regarding the customs and holidays of the Kazakhs [redacted] 50X1

4. Kazakh Dress:

a. The Kazakh dress, of both the men and women, is the same the year around. The men wear a hat which they call "malahay". The crown of this hat is made of

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black silk both on the inside and the outside, with a gay, fluffy feather on the top. It then has a brim, ear flaps and a portion which covers the entire neck. These are silk on one side and fox fur on the other. The fox fur is used for decorative purposes during warm weather, when the brim, ear flaps and neck cover are tied up over the crown, and give the wearer warmth during the cold seasons. They wear a white cotton shirt, "koiliok", which has long sleeves and a wide collar. Their trousers, "suim", are also made of white cotton and are tucked under black or red leather knee-high boots. These boots, "yehtuik", are easily distinguished by their high heels. They then wear a vest, "schalbar", and jacket, "chaket", both made of karakul lamb skin. The fur is worn on the inside.

b. The Kazakh women wear almost the same clothes as the men, the only major difference is their head dress which is a white cotton hood which exposes only the face. The "khaten kioliok" (women's shirts) extends to the knees. Their underwear consists of either white or red cotton pantaloons, which extend to the ankles and are pulled tight by a string at the waist. The skirt also extends to the ankles and is made of vari-colored cotton, usually having a flower design. The Kazakh women also wear a vest and jacket, but theirs are made of red or black velvet, or a combination of these two colors. The Kazakh women wear the same knee-high boots as the men, the only difference being that their heels are even higher.

c. Both Kazakh men and women in the warm summer days wear a boot called "miasy" instead of the yehtuk. The miasy is a more comfortable boot made of light, red or black, leather and fits the foot and leg like a glove. A part of the miasy is matching leather galoshes, which help protect the soft leather when outside and which are kicked off when entering the yurt.

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5. [redacted] no products in the US which could be substituted for products worn and used by the Kazakhs. The only exception to this statement would be the few Soviet manufactured enamel cooking utensils which are used by them.

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